1: Conzemius M-4, 5 (1921) 1932
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142 SACRAL PIGMENT SPOT.—The "Oriental mark" (Mongolen-Fleck) is met with among all these tribes during early infancy. It consists of a bluish-gray spot found in the sacral region, which gradually disappears in adult life. The Indians pay no attention to it and most of them do not even know of its existence.

141 CEPHALIC INDEX.—The Sumu are on the average hyperbrachycephalic, that is, they have exceedingly broad heads. The cephalic index, which is obtained by dividing the breadth of the head by its length and multiplying the result by 100, was found to be 89.48 according to Schultz (71–72). This high figure is surpassed by few American tribes.[11] It may be the result of artificial deformation, since this practice was formerly current among the Sumu.

[304]

MORPHOLOGICAL FACE INDEX.—The Sumu are on the average mesoprosopic, that is, they have proportionally narrow faces; Schultz (72) found a face index of 84.82 among this tribe living on Rio Prinzapolca, while among the Rama the figure was higher (85.20).

NOSE.—The nose of both Miskito and Sumu is relatively large; the profile is slightly convex among most of pure-blooded Indians. The nasal index is, on the average, very low among the Sumu, the range of variation extending from 66.0 to 83.3, with 73.76 as an average (Schultz: 74). This tribe is therefore mesorrhinic; the Rama, however, have even a narrower nose and are classed as leptorrhinic, the index ranging from 57.6 to 75.9 with an average of 65.96, a rather unusually low figure for American Indians.

EARS.—The Indians of the Mosquito Coast have relatively narrow ears, the physiognomic ear index averaging 54.09 among the Sumu; those of the Rama are still narrower with an average ear index of only 52.64 (Schultz: 75).

142 EYES.—The large brilliant eyes are so dark brown that they appear black to the casual observer. In both Miskito and Sumu they are horizontal, but those of their northern neighbors, the Paya, have a slight Mongoloid tilt.

LIPS AND CHIN.—The lips are full, but not thick, among the Sumu and the pure-blooded Miskito, while the chin is generally "receding"; a prominent chin occurs rarely.

HANDS AND FEET.—The hands are small as compared with Whites and Negroes. In most individuals the annularis is slightly longer than the index finger; the reverse is apparently never the case. The little finger is relatively very small and stands inside of the direction of the ulnar edge of the palm, as if it had been crowded toward the fourth finger. The smallness and position of this finger is not an inherited racial character, but the direct result of the narrow paddle

[11] Boas, quoted by R. Martin (Lehrbuch der Anthropologie, Jena, 1914) found an average cephalic index in Wichita Indians (Oklahoma) of both sexes of 89.5 and one of 89.7 in male California Indians.

1: Conzemius M-4, 5 (1921) 1932
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the women with the aid of small wooden sticks (M.: *aulala-dusa*; S.: *awal-panan*) across nose, cheeks, chin, and forehead, in lines, dots, and dashes; sometimes geometrical designs are made. This manner of applying the pigment is by no means hideous; the legs are occasionally painted to match the color of the dress.

The black paint is used by the men. The Sumu obtain it chiefly from the melted gum of certain trees, as rubber (*Castilla* sp.), cortés, or *auka* (*Tecoma* sp.), or "tunu," whereas the Miskito use pinewood soot (M.: *alamir*; S.: *dam*). Over the latter the Miskito apply a "varnish" of turpentine (M.: *cuas-maka*; S.: *cuas-ya*), which habit was practiced already toward the end of the seventeenth century (M. W.: 308). The men generally smear the whole of the exposed body parts and never make use of the pretty designs obtained by the women with annatto dye.[11]

Sometimes clays are also used as pigments. In former days it was the work of the woman to paint and anoint her husband every morning previous to his departure for the chase. Now everyone does his own painting and decorating; small looking-glasses for that purpose are in every household. The latter are known by their English name among the Miskito, whereas the Sumu call them *waya-tal* "to see the likeness."

TATTOO.—The embellishment of the countenance with tattoo (M.: *rami*; S.: *tik-pana*, *rami*) is still common among both tribes. The incisions into the flesh were formerly made with the thorns of certain bromeliaceous plants, flint splinters, agouti claws, or fish teeth; pinewood soot was then rubbed into the wound. Nowadays the flesh is punctured with steel needles and gunpowder is applied in the incisions. The stains are as enduring as a human life. Face, arms, and breast are the body parts which are most frequently tattooed. The designs generally represent geometrical figures and resemble those engraved on calabashes and on river bowlders. At the time of Columbus (1502) a certain tribe living on the coast of Honduras, to the west of Cabo Gracias a Dios, had on arms and bodies "figures wrought with fire," representing jaguars, pumas, and castles. Pim and Seemann also state that tattooing by cautery was practiced by the Sumu of Rio Escondido.

NECKLACES.—Necklaces (M.: *nana-wilkaya*; T., P.: *ditmak-titnin*; U.: *dakat-citnaka*) of shell beads, quartz, greenstone, fish, and turtle bones, small vertebrae, snails, animal teeth, and seeds from certain plants were formerly in use. It is unknown, however, how these articles were formerly pierced without the aid of European imple-

[11] According to Bell (b: 155) the male Sumu from the upper Rio Prinsapolca painted their faces black and red in stripes and diamonds.

1: Conzemius M-4, 5 (1921) 1932
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ments. The Sumu also carried the nails and teeth extracted from their unhappy victims (M. W.: 305). The seeds of the "lágrima de San Pedro" (*Coix lacryma-jobi* L.; M.: *twi ma;* S.: *am minik, am mak*) are still in great favor.

In modern times such necklaces are nearly always made from small colored glass beads (M.: *lilyura;* T., P.: *ala;* U.: *taeañka*) of foreign manufacture. Bead ornaments are also worn by both sexes around the wrist, at the ankle, and below the knee. On festive occasions the men also put "hatbands" of beadwork around their hats. The Sumu women seldom wear the beads worked in a pretty design, as do the men, but they put the whole "hank" around the neck, just as they buy them in the shops, fastening the ends at the back of the neck. Sometimes they wear such a large quantity of these beads as to hinder them considerably in following their daily occupation.

FEATHERWORK.—Feathers from certain bright-colored birds, as parrots, toucans, macaws, curassows, etc., are made into ornaments by attaching them to a string or to a thin vine with the aid of thread from cotton or silk grass fiber. Such ornaments are comparatively rare now; they are seen chiefly at the festival of the dead. The art of the "tapirage" (from a native name of the Guianas), or artificial means of obtaining yellow or red plumes from parrots or other birds, as is still done in South America, appears to have been known to the Sumu in former days. For this purpose they used the secretion from the skin of a common greenish-blue frog (*Dendrobates tinctorius*) with black stripes and spots over the whole body, including the legs, which was rubbed into the skin of the parrot, the subsequently appearing young feathers being yellowish red instead of green.

PECTORAL PLATES.—M. W. (308) mentions a thin breastplate worn by the Miskito on festal occasions; it was made of a Spanish dollar piece beaten out flat. Columbus also mentions such gold ornaments which were worn around 1502 on the Atlantic coast of Costa Rica and Panama.

NOSE AND LIP ORNAMENTS.—The nasal septum was formerly perforated for the reception of a rod of bone or cane, an ornament which has now entirely disappeared. Dampier (I, 32) describes and depicts a curious cone or bell shaped ornament of turtle shell worn by the Kukra males of Corn Islands in the underlip. During early childhood the lip of the boy was pierced and the perforation kept open by means of little pegs. When arrived at the age of 14 or 15 (probably at the age of puberty) the boy inserted in the opening an ornament of tortoise shell, the under part of which was allowed to hang down over the chin; it was worn the whole day long, but it was taken out at night. About the latter part of the seventeenth century the Miskito wore on the chin a pendent plate of brass or shell, which was supported by a turtle-shell hook inserted in the lower lip (M. W.: 308).

1: Conzemius M-4, 5 (1921) 1932
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EAR ORNAMENTS.—Formerly the ear lobes of both sexes were pierced for the reception of ear plugs (see under Deformation of body) and pendants were worn at festivals. Nowadays silver crescentic earrings (M.: *kyama-lula, kyama-dusa, kul-dusa, bapriñ;* S.: *tapana*) and finger rings (M.: *mat-diñka, mihta-diñka;* S.: *tinana*) are very common. These articles are either bought from foreign traders or from traveling Ladino goldsmiths.

HAIR.—The men cut their hair short, but occasionally the elder Miskito leave a lock of hair just back of the crown. About the middle of the nineteenth century the Sumu men wore their hair long and tied it in a queue (Bell, b: 158; Collinson, b: 149–150), but now they have it cut fairly short in a straight line just above the eyebrows and as far back as the temples. The women of both tribes cut their hair off just above the eyelashes in order to prevent it from hanging over the face, but on the sides and back it is allowed to hang down freely. Upon the death of a relative they cut it off short and lay it in the grave with the deceased, a practice which formerly was also current among the men at the death of their wives.

At the settlement of Cariay, which probably existed in Costa Rica and not on the Mosquito Coast, as many believe, the women wore their hair cut short in 1502. The men, on the other hand, had it long; the fringe was cut moderately short, while the remainder of the hair was allowed to grow long and was bound up with fillets round the head in braids and rolls.

Both sexes devote much attention to their hair and they anoint it frequently in order to render it softer and easier to handle. Their favorite hair oil, known by the Miskito name *batana*, is obtained from the seeds of the oil palm (*Elaeis melanococca*). The Sumu also extract the oil from the seeds of various other trees, as the saba (*Guarea caoba* or *Carapa guianensis*), the "eboe" (*Coumarouna oleifera*), the "yari" and the small huiscoyol palm (*Bactris horrida* Oerst.); they also buy *batana* from their neighbors. Nowadays these hair oils are mixed with foreign hair tonics, perfumes, and vaselines, but in former days the Indians added the aromatic rootstock or fruits of certain indigenous plants. Flowers and ribbons are also tied or stuck in the hair by the females.

A crude native comb was formerly made by tying together a number of small sticks which tapered to a point at each end. Now only foreign-made combs are seen. Among the Miskito the latter are known by the English word *kum*, whereas the Sumu have native names (T.: *bas-kus;* P., U.: *bas-kahna*). Exquemelin (Fr. ed.: II, 268–269) states that the Miskito wife used to comb her husband's hair every morning before the latter went out hunting and fishing.

DEPILATION.—Although the Indians take much pride in an abundant growth of hair on the head, they would formerly not allow any

1: Conzemius M-4, 5 (1921) 1932
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other hair on the face, except that of the eyebrows and eyelids. The growth of beard was not liked and the hair was pulled out with the aid of two small thin sticks, between which they pinched it and plucked it out. A small stick of wood which had been partially split was also used for that purpose. Certain wood ashes were rubbed into the skin to check the growth. Now light beards and mustaches are sometimes met with.

DEFORMATION OF BODY

HEAD.—Head deformation (M.: *lal tanta daukaya;* T., P.: *tun labanin;* U.: *tun labanaka*) was until quite recently practiced by all the Sumu tribes except the Bawihka. The little child was placed in a sort of cradle (M.: *kahsañ;* T.: *pala;* P., U.: *lim*), which was suspended by means of bast-fiber ropes attached to the roof, so that it could be swung like a hammock. A folding flap of wood or of the "bratara" reed at the top of the cradle was tied firmly to the crown of the head, a thick layer of cotton being applied to prevent injury. The infant was kept in sitting position and secured in the cradle in such a manner that it could not move the head at all. From time to time the bandages and the folding flap were removed in order to allow the child a little freedom. The mother suckled her baby without unswathing it from the board. The object was to flatten the top of the head, as the ordinary-shaped head was considered ugly. Some Indians told me that they did not like to have such a round head as a monkey. Groesmann (b: 4) states, however, that the head was flattened in order to adapt it to the broad, flat cap which is worn at festivals. As the Sumu wear the hair hanging square cut to the eyebrows in front, the peculiar flatness of the skull may escape the casual observer.

At the present time this practice has been abandoned altogether and the cradles have been replaced by hammocks. The first mention of head deformation among the Sumu appears to have been made by M. W. (304, 305, 307). A short description thereof as practiced by the Ulwa of Rio Escondido is given by Collinson (b: 149–150). The Miskito claim to have never practiced head deformation and they call the Sumu derisively *Lal-tanta* "Flat-head," which word corresponds to the Spanish "Chatos" found in the old documents. One of the early writers claims, however, to have observed the custom among the Miskito of Sandy Bay in 1709;[20] it is very likely that the Indians in question were Sumu slaves.

[20] Estos monstruos de las cabezas chatas tienen la costumbre de entablillarles a las criaturas cuando nacen, y en creciendo les falta la faccion de la frente, sin distancia alguna del pelo de la cabeza a los de las cejas, que los hace imponderablemente horribles (Alcedo y Herrera: p. xviii).

1: Conzemius M-4, 5 (1921) 1932
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TEETH.—Formerly the Sumu used to file or rather chip their teeth to sharp points; this was a laborious process and was performed by placing a dull knife against the back of the tooth, while the front of it was tapped with a stone implement.

EARS.—In 1502, on the testimony of Columbus, certain of the coastal tribes living to the west of Cabo Gracias a Dios, whether Miskito or Paya is uncertain, distended their ears to such an extent "that they might put a hen's egg into them." This statement is confirmed nearly two centuries later by Exquemelin (Sp. ed.: 185; Engl. ed.: 102; French ed.: I, 294–295), who states that the Indians of Rio Xagua (Rio Aguan) on the coast of Honduras were called by the buccaneers "Great Ears" on account of their extraordinary and large ears. Dampier (I, 32) also mentions a curious manner of ear deformation current among the Kukra of Corn Islands during the latter half of the seventeenth century. Both sexes from these islands had their ear lobes pierced during childhood; "by continually stretching with great pegs the opening became as large as a milled five-shilling piece." They wore therein round, smooth pieces of wood, "so that their ears seemed to be all wood with a little skin about them."

LEGS.—From the days of early infancy the Sumu females tie a narrow piece of cotton cloth firmly above the ankle and again below the knee. These bands, if ever removed, are immediately replaced by others. As a result of this custom the parts of the legs thus constricted are very thin, being hardly thicker than the actual bone, whereas the muscles of the calf bulge out to an abnormal degree. This custom, which was observed already by Dampier (I, 32) among the Kukra of the Corn Islands during the latter half of the seventeenth century, is also current among many Carib tribes of South America. Similar bands are occasionally worn by the females at the wrist and below the elbow, but here they serve merely the purpose of ornamentation.

VARIOUS.—Circumcision is said to have been practiced in former days by some of the Sumu tribes, but the writer was unable to obtain any details regarding that custom. Until quite recently the face of the young Sumu was also scarified.

DWELLINGS

VILLAGES.—The villages (M.: [illegible], from the English "town"; S.: asad) are constructed generally along the waterways, as the sea, lagoons, or rivers, which form the principal means of communication. The Miskito of the lower Rio Coco and of certain parts of the Nicaragua coast have some large villages with from 100 to 500 inhabitants, but the Sumu settlements consist of only two to six huts and count from 6 to 25 inhabitants. On account of the danger from floods the inland villages are often perched upon high banks of the stream.

2: Kirchhoff E-4 (no date) 1948
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wore tight cotton bands below the knees and above the ankles. Today 301
woven bands of glass beads are worn around the neck, wrists, and ankles. Straw hats are decorated with feathers and jaguar teeth (*Mosquito, Paya*).

Black paint is smeared over the body by the men (*Sumo, Mosquito,* 302
Paya) as a decoration and for protection from insects. Geometrical de- [751]
signs are drawn in red paint, mainly by the women. The *Sumo, Mosquito,* [31]
and *Paya* tattooed geometrical designs upon the face, arms, and breast. 304
The *Sumo* men made ornamental scars on their faces and chipped their teeth. All *Sumo* tribes except the *Bawihka* practiced head deformation. During infancy a folding flap of wood at the top of the cradle was tied firmly to the crown of the head.

TRANSPORTATION

Loads are carried with a band passing over the head (women) or 482
across the chest (men). Children are carried on the back in a blanket, [855]
the points of which are tied in front. [367]

The country has hunting trails but no roads. Most travel is done 501
in dugout canoes propelled with poles and broad-bladed paddles. Rafts are used for down-river traffic. Large keeled canoes, often equipped with a sail, are used at sea.

MANUFACTURES

Basketry.—Crude baskets, mainly of wickerwork, are made chiefly for 285
storage bins. Bark and silk grass fiber bags are very common. Bark fiber is used also to make tumplines, hammocks, and such.

Bark cloth.—Bark cloth is beaten out of ficus-tree bark with a grooved 287
wooden mallet.

Weaving.—Cotton is spun on a spindle, which has a whorl and is 286
rotated in a gourd. Coarse-textured but soft cotton cloth is woven on a two-beam loom. Thread was formerly dyed and designs were woven in the cloth. Sometimes feathers, particularly a fringe of white Muscovy duck down, were incorporated into the fabric.

Ceramics.—Pottery making has been described only from the *Sumo* 323
and *Paya*, although pottery was formerly made by all tribes. Women model small vessels out of a lump of clay but build up large ones with coils. They polish them with a pebble, dry them for several days, and fire them in the open. Pottery types include jars about 4 feet (1.3 m.) high, various types of jugs, water jars, small bowls, griddles, and tobacco pipes. All vessels have a convex base.

Miscellaneous manufactures.—Metates are still used by the *Paya* 445
and *Sumo*, and they have recently been adopted by the *Jicaque*, but the *Mosquito* are said no longer to use them. Metates are flat-topped boulders, which only rarely have a trimmed surface. Manos are round pebbles.

2: Kirchhoff E-4 (no date) 1948
SA15 Mosquito SA15

846 Among some tribes, this ceremony is repeated at a later date. The *Sumo*
[304] are said to have practiced circumcision. The couvade is general.
[551] Individual names are derived from some peculiarity or mannerism. Such names were not used to address a person, especially older people.

881 **Puberty.**—Puberty ceremonies consist of tests, the details of which vary from tribe to tribe. *Sumo* boys receive serious military training at puberty.

841 Menstruating women are considered to be impure and are confined to a corner of the house (*Sumo*) or to a special hut (*Mosquito* and *Paya*). They are cleansed by bathing or, among the *Sumo*, by a steam bath.

763 **Death.**—Death is thought to be due to sorcery or to the machinations of evil spirits. People about to die are abandoned in the bush, or they may even be killed. If a person dies in a village it has to be abandoned.

764 The dead are usually buried in the dwelling, which is abandoned (*Paya*), or, among some tribes, in a special hut. The corpse is placed in a coffin made of a canoe wrapped in bark cloth. Personal belongings, food, and a dog are placed in the grave. Among the *Mosquito*, corpses were sometimes sewed in a mat and placed upright in a grave, facing the east. Slaves, servants, and sometimes a shaman were killed and buried with *Mosquito* chiefs. Early reports of the mummification of chiefs appear to
[532] be exceptional and may refer to other tribes. Clay and gold masks of chiefs are reported from one locality, probably *Sumo*.

765 The dead were mourned in many ways. The relatives cut their hair short, wept, and fasted. A mourning ritual included attempts at suicide, which friends prevented. The women sang songs in praise of the dead. Anniversary ceremonies, held at varying intervals, were intended to appease evil spirits and to aid the soul on its long journey to the hereafter.
[767] Shamans invoke the soul in order to discover who was responsible for
769 the death and to ascertain future needs. About a year after death the *Mosquito* hold an elaborate anniversary ceremony, in which face masks and other paraphernalia are employed. The *Sumo* have similar ceremonies which differ in detail. Formerly, a *Mosquito* woman exhumed the bones of her husband and carried them in a bag for a year, subsequently hanging them in the house. She might not remarry for 2 years.

768 According to Von Hagen (1943), *Jicaque* death and burial customs are a curious mixture of Christianity and their own beliefs. After some preliminary mourning the body, clothed in the garments in which the person died, is wrapped in cloth or bark cloth and buried in the cemetery. A small wooden cross is put at the foot of the grave, and a pot through which a hole is punched is laid at the head. The cemetery is an enclosure on a hilltop, which is walled off, as are Spanish cemeteries.

WARFARE

721 Most of the information concerning warfare pertains to the *Mosquito*, who were highly organized for this purpose. Undoubtedly much of this

3: Pijoan D-5 (ca. 1945) 1946
SA15 Mosquito SA15

from the waist to the knees. Bark cloth is still used and is an excellent clothing material; tumu bark being the most commonly used. However, today both men and women obtain cheap cotton material from traders and with it fashion their clothes. No undergarments are worn. In former times gala costumes were worn at festivals; today the chiefs or head men will wear old coats obtained from foreign residents. Many Indian men buy hats, especially straw ones *(sombrero, sumruru, sumuru, trahat, tarahat)*. Women occasionally wear these hats, which constitute to them an ornament. Some Indians in villages wear footgear but this is rare. Most of them go barefoot. The washing of clothes is the women's work and it is done by beating the garments at river banks with wooden clubs *(tamtam)* and the use of soap made from the leaves and fruits of a small bushy tree *(Sapindus saponaria* L.).

In a previous report by Conzemius[1] it was stated that the black and red paint was applied to the skin as an ornament. This was in 1931; today this process is rarely executed although some still apply a reddish pigment (varying from yellow to brown) in order to protect against insects or the chapping effects of weather. The pigment is derived from the seeds of a shrub called annato (Spanish: *achote, achiote,* or *bija)* or recour *(Bixa orellana L.)* The seeds are removed from the capsule and placed in boiling water. The red waxy material which separates is collected and coagulates when mixed with the leaves of the *tiswat* tree. It is usually mixed with one of the native vegetable oils prior to use. Black paint derived from tree gums are used by the Sumu as well as colored clays. In fact, colored clays have gained considerable favor during these later years.

Tattoo is rarely seen among the Río Coco inhabitants, even though it was commonly used. It is achieved by the simple method of puncturing the skin with steel needles and the application of gun powder into the incisions. Today necklaces and other decorations are rarely seen. Bead and shell necklaces were observed only on a few persons in the upper Coco River. In general one sees a few trinkets used which were obtained from traders.

The men cut their hair short and some of the tribal elders leave a lock of it just back of the crown of the head. The women have long hair except in front where it is common custom to cut just above the eyebrows. This prevents the hair from entering the eyes. Both sexes devote much care to the hair and oil it frequently. The oil *(batana)* is obtained from the seeds of the oil palm *(Elaeis melanoccoca)* and is mixed with rather potent perfumes obtained from traders. From these traders they also obtain inexpensive combs and brushes.

Although body deformation was carried out by Sumu especially

3: Pijoan D-5 (ca. 1945) 1946
SA15 Mosquito SA15

304 with reference to the head, a custom which had not been practiced by the Miskito. It is no longer performed by the Sumu during the present day.

621 There is no trace of any division in clans or exogamic kinship
624 groups. Before the conquest, the Miskito were not ruled by supreme chiefs, but in time of war the elders would chose some young warrior, noted for prowess, to guide the activities of the group. Generally, though, they were not a warlike people. Hereditary chiefs were introduced by the British and the ruler became despotic in activity. His orders would be carried out by quarter masters *(kwatmas)* or by other members of his staff. Foreign traders extended gifts to the Chief (King) for trading privileges and the Indians rendered assistance and taxes. However, the Indians in the interior paid but little attention to this hierarchy. Today there are village chiefs who guide the civic affairs of the community on what appears to be a democratic basis. Decisions are made as a result of council meetings where considerable discussion may take place.

648 The governments of the two republics, Honduras and Nicaragua, have territorial representatives known as comandantes and these are *Ladinos* (see Appendix B). The comandante may have other *Ladinos* on his staff or as is often the case works in close collaboration with the traders. In the upper Coco River the comandante is stationed at San Carlos. He patrols the area, listens to complaints and his decisions are autocratic. He is in military uniform and his status is one of army discipline. The various companies, i. e., fruit enterprises, rubber development agencies, etc., have many *Ladino* foremen who work in close harmony with the comandante. From the Indian point of view considerable friction exists between himself and the government representative. Since the Indians have no recourse with the Central Government, the jurisdiction of their problems rests with the territorial representative. The Indian complains that there is misappropriation of funds and that traders take endless advantage of them. Regardless of right or wrong, conflict exists and as such it is probably due to the lack of peoples' representation in territorial jurisdiction. Government educa-
[871] tion is at minimum, the various religious missions have generally performed this service to the better satisfaction of the Indians. The In-
[654] dians live with great equality, there appears to be no rich or poor among them; they do not strive to accumulate wealth.

674 Within the villages themselves government takes place with the
626 elders guided by a chief. A thief is compelled to restore stolen property and an adulterer pays a fine of a gun or a cow. Stealing is rare, except in the more urban areas and adultery is uncovered usually as a result